



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 3.

NEW-HAVEN, JUNE 13, 1829.

VOL. XIV.

### Missionary Intelligence.

#### BOSTON FEMALE JEWS SOCIETY.

*Extracts from the Thirteenth Annual Report of the Boston Female Society for the Promotion of Christianity among the Jews.*

LADIES.—Your Committee are called upon from year to year to notice the changes which occur in the operations and prospects of the Society. On the last anniversary, your interest was awakened by details of the labors of your missionary during the preceding year. In the Report presented at that time, it was remarked that we should not be greatly elated or depressed by any encouraging or discouraging circumstances which may attend the first operations of any enterprise. It may be remarked, that where our first endeavors fail, and our progress is checked for a time, it is not to be regarded as a decisive indication of Providence, that we should desist from our purpose.

It is known to you all that the Rev. Josiah Brewer, who embarked for the Mediterranean in 1826, as your missionary to the Jews, returned in July last. The political disturbances in countries about the Levant had produced such a state of confusion and temporal suffering, that Mr. Brewer found it almost impossible to find such access to the Jews, as to ascertain, by fair experiment, what effect the Gospel would have, were it brought to bear on their minds; and as he went out with the expectation of revisiting his native country in the course of two or three years, he felt, as did also his brethren at Malta with whom he consulted, that he had better return at the time he did, than await there the result of the war.

Your Committee do not feel that Mr. Brewer's mission has been in vain; for he came into contact with many Jews and preached to them Christ: he also scattered widely those messengers of salvation, that can preach the gospel amidst wars and fightings, and which we hope will prove the means of salvation to many a son of Abraham. His agency, also, in the establishment of the school at Syra will, we hope, be remembered with gratitude by succeeding generations. Could we look into futurity, and see the effects of our missionary's labor from the beginning to the end, we might this day have our hearts filled with gratitude and rejoicing.

Mr. Moritz, one of the London missionaries, in his communications, says that a Christian brother from Stockholm informed him that, in

the course of a year ten Jews had embraced Christianity there, of whom the Rev. Mr. Breg, a pious clergyman, who baptized them, had the best hope as to their sincerity. Here is encouragement for all who pray for the salvation of Israel; for who can estimate the amount of good which these ten may accomplish among their brethren. Ten righteous men would have saved the cities of the plain. A converted Jew, thoroughly acquainted with the strong holds of unbelief in which his brethren entrenched themselves, is vastly better qualified than any other man, to apply the weapons of the Gospel to dislodge them. The missionary to the Jews has not to do with an unoccupied mind, nor with the glaring follies and unreasonable idolatry of mere heathens. The Jew founds his opinion upon what we must allow to be the word of inspiration, and pleads in his behalf the strict and literal command of the true God. We should steadily keep in mind, however, the wide difference which exists between Judaism and Christianity.

It gives your Committee much pleasure to say, that Mr. Schaeffer, who is yet in the Andover Theological Seminary, maintains the same standing as heretofore in the confidence and good esteem of his brethren and the professors. We have much reason to hope that he will be hereafter distinguished as a faithful missionary.

Your Committee rejoice that Christians manifest so much interest in all subjects connected with the salvation of man. Some, they know, feel deeply for the lost sheep of the house of Israel: but with regard to many, a strange indifference seems to have crept into their bosoms; and while they apparently feel under obligations to pray much, and labor much for all people that dwell on the face of the whole earth, except the Jews, they seem to think that as God has promised to convert them, they are exonerated from all obligation to pray or do much in their behalf. Seldom are they remembered in the sanctuary, and even on that day of prayers—the first Monday in the month, they are forgotten, yes, *forgotten*!—when the express object of uniting in prayer is to pray for missionaries and for missionary success; or if they are remembered, is it not in a formal manner, unaccompanied with that fervent glow, which faith enkindles, and which ensures an audience in the high court of heaven? Who that reads his Bible can forget the Jews? and who can read with indifference the striking promises which are yet to be fulfilled.

In consideration of the feelings manifested by many of the Jews, your Committee think it may not be visionary to expect that the Lord will bring them into his church, if not by returning them to Jerusalem, yet in such a wonderful manner as to attract the eyes of all the world; and so strikingly fulfil all the promises concerning them, as to put to flight the atheist and chase away infidelity from the earth. If their fulness it to be life from the dead to the Gentile world, why should we in building the scaffolding overlook the edifice? O if Christians would only pray unitedly, and believingly, and constantly for their conversion, missionaries would speedily find access to them, and the scales would fall from their eyes, and they would see that Jesus is the Messiah, and with one heart cry out, "My Lord and my God."

And now in this day of Christian revolution, as we cast our eyes over the four quarters of the globe, and behold every avenue to the house of Israel guarded by despotism, avarice, and superstition, shall we fold our hands and say, it is in vain to attempt their emancipation? Rather let us trace back their history to the days of Moses, and see what God then wrought in their behalf. When he would lead them from the house of bondage, he made the floods to stand as a wall on the right hand and on the left, while their pursues—six hundred thousand souls—sank as lead in the mighty waters. All things are possible with God. Fear not little flock, it is your Father's good pleasure to give you the kingdom.

SARAH JAQUITH, *Rec. Sec'y.*

May 13th, 1829.

#### BURMAN MISSION.

*From the Baptist Magazine for May.*

The latest communications from our Missionary brethren in the Burman Empire, present increasing evidence of the divine blessing, and gratifying prospects for the future. The following extracts from Mr. Judson's Journal, just received by the corresponding Secretary, will be read with deep interest.

#### MR. JUDSON'S JOURNAL.

July 28, 1828. Yesterday, five persons were baptized, whose names and characters are as follows:

1. Mc Donald, a native Hindoo, twenty-eight years of age. He renounced heathenism a few years ago, and was christened by an English clergyman on the Madras coast. His first profession of Christianity was probably sincere, but within a few months, he became acquainted with some persons whose communications unsettled his mind, and reduced him to a state of darkness and perplexity, for several years. When he came to this coast, about a year ago, he assumed the English dress, and in correspondence with his former friends, in Madras and Bengal, he made many attempts to disseminate erroneous sentiments in all classes of society; but happily without the slightest success. One morning about a fortnight ago, he came to the zayat, and heard the doctrines of implicit faith in the word of God, and of regeneration by the power of the Holy Spirit—

doctrines which were quite new, and at the same time quite satisfactory to his soul. He yielded at once to the force of truth, and became, to all appearance, an humble, teachable disciple of the divine Son. He understands Burman enough to join in our worship, and on his requesting baptism, we had no hesitation about receiving him into our little number. He brought with him, yesterday, a large bundle, which he informed us contained the tracts and publications, which had given him so much trouble; and when he was baptized, he buried them, with his former character, in the watery grave.

Lo Myat-kyau is a brother of the first native chief in the place—nearly fifty years of age—of most respectable rank in society, more so than any other that has been baptized—possessed of a clear mind, considerable native eloquence, and an uncommon degree of mental and bodily activity. His literary attainments are scanty, but he has command of handsome language, particularly that which is current in the higher classes of society. He has been an inquirer after truth, many years, and has diligently investigated the systems of Boodha, of Brahma and of Mahomet. At length, he embraced the religion of Jesus Christ, with all his heart and soul, manifesting more zeal and ardor, than commonly characterize his cool, considerate countrymen. He has suffered as much persecution, as can be openly inflicted under British government. All his relations and friends join in a most appalling cry against him; his wife commenced a suit for divorce; and his brother publicly declared, that if he had the power of life and death, he would instantly wipe out, with his blood, the disgrace brought upon the family. Our friend bore it all with the meekness of a lamb, and conducted himself with such forbearance and Christian love that the tide has begun to turn in his favor. His wife has relinquished her suit, and begins to listen to the word; his brother has become silent; and some few of the relatives begin to speak in our favor.

Meh Ton-goung's mother came early in the morning, before any one of us were up, and having made her eldest daughter, Meh Lau, open the door of the school zayat, she fell upon her younger daughter, abusing and beating her, until fearing that she should alarm the house, she went off. Soon after, however, she came again, and finding her daughter outside, she beat her on the head with an umbrella, and threatened to sell her for a slave. She then went into a town, and after raising a tumult, in the market place, and declaring that her daughter had entered into a religion, which prevented her lying and cheating, so that she was quite lost to all purposes of trade, she carried the alarming tale to the mothers of the other two girls who were baptized yesterday. One of them, the mother of Mee Nenmah, who has been most violent heretofore, came in a rage to Mrs. Wade, (brother Wade and myself being absent at our zayats,) and after using as bad language as she dared, she ran down to the school-room, seized her daughter by the hair, and dragged her out doors towards a heap of wood, where she would have quickly armed



herself with a weapon, had not Mrs. Wade interfered, and rescued the victim, upon which the mother went off, muttering vengeance.—The girls bore all this abuse in silent submission, and really manifested something of the spirit of martyrs. All three are taken into the house, for the present, lest their infuriated relatives should make an assault upon them by night.

#### SOUTH SEA MISSIONS.

The latest accounts from the Wesleyan mission to the Tonga (or Friendly) Islands, dated April 3, 1828, encourage the hope that the inhabitants of those islands may follow the example of some others in the same seas. Mr. Turner writes from Tongataboo as follows:

Five weeks ago, an expedition left Nukualofa for the Island of Vavou; and of the party were some of our principal friends. They have just returned; and have brought tidings highly interesting to us, and to all here, who favor our cause. Since their return, we have learnt that Tubo, our Chief, sent one man (though secretly) to confer with the principal Chief or King of Vavou, on the subject of the *Lotu*, i. e. Religion. From what we have gathered from them, it appears, that the King of Vavou was very angry with them at the first, on account of their having turned to religion; nevertheless, he gave them a patient hearing; and from the account they gave him of what they had heard and believed, his prejudices gave way; and he also determined to cast away his heathen gods, and turn to Jehovah, the great God, with all his people. They reported that he kept them in conversation on the subject for fourteen days and nights; and that he became so concerned, that his sleep departed from him. Finau, the King of Vavou, has, through the medium of an Englishman residing with him, forwarded two letters by our friends, one to Tubo, our Chief, the other to myself. In the one to our Chief, he sends his love to him; and then urges him to do what he can to send him a teacher; acknowledging that he has been a very bad man, but that he is tired of his evil spirits, and wants to turn to Jehovah with all his people. The one to myself is as follows:—

"Mr. Turner,—Sir, I am so glad to hear that you are at Tongataboo, teaching my friend Tubo to know the great God; I hope, sir, you will be so kind as to send to Port Jackson for some missionaries to come to my island, to teach me and my people. I am tired of my spirits: they tell me so many lies, that I am sick of them. Since Tubototai (the man commissioned by our chief to confer with him) has come to see me. I have had no sleep, being so uneasy for fear that missionaries will be so long before they get here. But if a ship should come to your island, be so good as to send one of your missionaries to me, so that my people may see I have turned my evil spirits away.—My island, sir, will turn to our great God, because I am the only Chief on the island; I have no one to control me; when I turn they will all turn. To be sure, I did try to take a ship, (a vessel they attempted to take some time back,) but I am sorry for it; there will be no more of that. Tubototai tells them all, that their spir-

its are all lies. Be so kind, sir, as to go quick about missionaries as time will allow. So no more from me a wicked sinner.

"FINAU, his mark x x x."

Tobo, our Chief, and all the principal people who are favorable to our cause, view this as a very favorable and important matter; and they manifest considerable anxiety to have something done to afford this great man and his people religious instruction. We have expressed doubts with respect to the sincerity of Finau; but they have none; and therefore, they wish me to go, that, as they say, our eyes may see, and our ears hear. To this proposal I have partially agreed. The King of Vavou is both a relation and a friend of our Chief; and it is the decided opinion of Tubo, and our leading men, that if Finau embraces Christianity, all Tonga, with other Islands connected, will immediately follow.

It may be well just to observe, that the people of Tonga and Vavou are radically one in language, manners, &c. It will be pleasing to you, also, to hear, that the Tiu Habai, i. e. the King or Chief of the Habai Islands, has just paid us a visit in person, earnestly requesting missionaries for himself and people, and begging one of us to return with him.

#### Miscellaneous Intelligence.

##### LETTER FROM MR. WILBERFORCE.

A valued friend in Massachusetts has favored us with the following extract of a letter, which he received a few days since from the celebrated William Wilberforce, Esq. of England. Mr. Wilberforce is now quite advanced, but retains his faculties in a good degree, though he is prevented by weakness of eyes from much attention to books, and his writing is done by means of an amanuensis. The letter is dated at his residence.—*Journ. of Com.*

HIGHWOOD HILL, Dec. 18, 1828.

And now my dear sir, I return you my cordial thanks for the information contained in your letter. Every well educated man, who is not either utterly inconsiderate, or void of all sensibility, must regard with peculiar interest the spectacle which your country exhibits, enjoying in its infancy the inestimable blessings of civil and religious liberty, and those arts and sciences which formerly have only been found in states that have arrived at their full growth, and too often when they have been verging towards decay. You are rapidly augmenting, on a scale never before witnessed in the civilized world. To any one, who like myself, believes that Christianity (true practical Christianity I mean) holds out to men, not only the hopes of everlasting happiness in a better world, but, speaking generally, of its unobstructed tendency, the prospect of comfort and prosperity to individuals and communities in this life, the intelligence that religion is extending its influence greatly in your immense country, is indeed most highly gratifying. Among the other blessed effects of this prevalence, may we not confidently indulge the hope, that it will greatly lessen the probability of any such rupture between the two countries as, I must say to the grief and shame of all good men, broke out a few years ago. I delight in witnessing kindred institutions for religious and benevo-

lent purposes arising in both our countries; and that sad narrowness of spirit which formerly alloyed the character of even truly good and wise men, has now in so great a degree passed away, I trust these various institutions will form connexions with each other, and become bound to each other, by the natural ties of common objects and pursuits; and that thereby the members of our two countries will habitually learn to consider and feel towards each other as brethren, bound to manifest mutual good will, and to assist each other in the promotion of benevolent purposes. Believing that the Lord's day is eminently conducive to the maintenance of religion both in countries and individuals, I am particularly glad to hear of the Society which has been formed for that excellent object. I myself endeavored, in conjunction with two or three friends, to form such a Society in this country, many years ago; but the plan proved abortive through the imprudence of a well intentioned friend.

#### "MY MORALITY WONT SAVE ME."

[Furnished by a Clergyman, for the American Pastor's Journal.]

A young man twenty-eight years of age, had often been observed by myself and others, as an uncommon example of morality. He was regular in his attendance on public worship, and in the house of God, there was about him an air of gravity and earnest attention, which reformed the dulness of many a professor. For years he had resisted the repeated solicitations of companions to engage in their frivolous amusements. A dancing-school and ball-room were, in his view, unfit places for beings, with whom time is short—beings fast bound to eternity. He had often been importuned to accompany his fellow youth on excursions of pleasure on the Sabbath; but it was an essential item in the code of his morals to remember the Sabbath day and keep it holy. He did not allow himself to read worldly books, or converse on worldly subjects on that day. It was his practice to study his Bible during the intervals of religious worship. He had also read Doddridge, and Baxter, and Bunyan, in connexion with the Scriptures. His steadfastness in pursuing this course of conduct, was the more observable from the fact, that in the family where he had lived, he was constantly assailed by the doctrines of *Pantheism*, which was the received religion. The works of Volney, and Paine, and Hume, were thrown in his way, for the purpose of proselyting him to their gloomy system. After reading and pondering, he was the more confirmed in his belief of the Bible. The doctrinal views which he had embraced were evangelical, and no wind of doctrine was able to shake him. All that the young man in the gospel said, could be said by him.

One day this same young man called on me with the solemn inquiry, "what must I do to be saved?" "Have you not been doing much," said I, "in order to be saved? Your life has been regular, and you have done many things." "True, I have done many things; but my morality wout save me, and I never have felt fully satisfied that I was safe in resting in such superficial preparation." "With all your out-

ward goodness, have you given any attention to the private duties of religion?" "I have—for ten years I have not ceased to pray morning and evening." "Have you not been sometimes irregular in secret prayer?" "Never—I do not recollect having neglected the duty more than three or four times during the whole period. But then I have prayed to keep my conscience quiet, not because the duty was a delight. All my moral doings, and my ten years of praying, and my knowledge of the Scriptures, do not now afford me any grounds for indulging the hope, that I am a friend of God—I have had, of late, convincing evidence, that my mind is enmity against God, and that my heart is hard and impenitent. I am a monument of divine forbearance. But he has arrested my attention, and removed the refuge to which I was secretly trusting. And I feel that it is with me the last time. I have done every thing but submit to God. O how shall I get rid of this rebellious heart? What must I do to be saved?" "You must obey the injunction immediately, *my son, give me thine heart.*"

Here was a man distressed for his soul—having no hope; though he had, from his youth up, been a boasted specimen of irreproachable morality, a constant attendant on secret devotion, a conscientious observer of the Sabbath, and correct in his speculative views of religion. If any man could hope for acceptance with God on the score of his good works, he could. But as soon as he has a discovery of his heart, he is convinced, that it is far from being right in the sight of God. What was his glory, he counted his shame.

In a few days he called upon me again. I inquired what were his feelings. A smile kindled in his countenance as he replied; "I think my stubborn heart has at length yielded the point, and surrendered to God. O, there is a sweet and heavenly peace flowing from unreserved trust in God. Never before did I know the pleasures of godly sorrow. What tender meltings of soul I have had, while sitting at the foot of the cross." "You do not think," said I, "that there is any reason for you to hope from your past regularity of life, and much praying?" "Certainly not. If I am now a child of God, I have been born again, since I last saw you. I feel like helpless infancy, just passing over the threshold of life; I need hourly nourishment. How precious the promise, as thy day is so shall thy strength be." He has gone to his master's work bearing testimony, that whatever a man may be, and how much soever he may do, if he is not born again, he cannot see the kingdom of God.

#### THE FAMILIES OF MINISTERS.

[From the same.]

When the precious encouragements, which the Bible sets before parents, to expect the blessing of God on the Christian education of their children, have been dwelt upon, I know not how many times I have heard it sneeringly said, "*no children are so bad as those of Ministers.*" And this loose assertion is with many a mighty argument against the word of God. If ministers' children are so bad, they conclude that very little dependence, for the formation



of good character, can be placed in a Christian education. And this conclusion, falling in with the indolence and general unbelief of most parents, effectually guards their minds against the influence of all that portion of the Bible, which bears upon their obligations towards their children.

The thought struck me, the other day, that it might be interesting and useful to look around upon the circle of Ministers, with whose families I might have more or less acquaintance, within a moderate distance of my father's house, to see if their children were remarkably depraved. Dr. S. had a family consisting of (as near as I can recollect) seven sons and four daughters. The daughters are intelligent, respectable, and most of them pious women. One of the sons is a respectable husbandman, of fair moral character and extended influence. The other six, (if I am right in the number,) were trained up for the engagements "of professional life." Two of them are physicians, three are attorneys, and one a clergyman. Of these six, as many as four are professed Christians; and some of them, I know, have no little weight of character in the church. One is now a member of Congress.

Mr. J.'s family consists of one son and three or four daughters. Of the daughters one belongs to the church; and all are said to be sober, intelligent and respectable. The son received a public education, was an excellent scholar, and is now a Christian minister, of rare talents and high promise.

Mr. P. had two sons and three daughters to mourn their father's death, at a time when, amidst the snares and dangers of this world, they seemed especially to need his restraining, guiding hand. All these are now members of the church of Christ. One of the sons has already secured to himself the benefits and honors of a public education; and the other is a scholar of fair character and good promise, and is still connected with a college.

Mr. G. has one son and five daughters; all professed Christians—all, I believe, useful and respectable members of society.

Of Mr. H.'s large family, I know but little. His eldest son, who is said to be a sober young man, of good principles and a fair character, received, not long ago, the highest honors which one of the first colleges in N. England confers on her sons, when she sends them forth to active life. His oldest sister is known to be amiable, intelligent, pious, and highly respectable. Of the other members of the family I know nothing.

Of Mr. K.'s three sons, two are professed Christians—one a minister of the gospel, of fine talents and fair prospects. Five of his six daughters are members of the church, generally distinguished for their amiableness, intelligence and active piety.

With the family of Mr. S. I am not intimately acquainted. A number of his children are professed Christian. They are in general intelligent, and respectable.

With regard to a number of other ministers' families, with which I have less acquaintance, I know, in general, that they contained an unusual share of good sense, intelligence and piety.

And in the circle, (confined to two counties, with the exception of one adjacent town,) to which these families belonged, cases of *worthless character* among the children of ministers, (I have confined my statements to *Congregational ministers*;) are *extremely rare*.

If it be inquired whence arises the prejudice, so often entertained, that the children of ministers are distinguished for their depravity, I answer without hesitation, that it has the same origin with the hatred, which Cain felt for Abel. Ministers often set themselves in opposition to the loose maxims, by which parents, among their hearers, are educating their children.—Upon these parents, they urge home their obligations to their families, now in the form of exhortation and encouragement, and now, of admonition and reproof. Conscious of guilt, the careless parent often sits uneasy. A sting is in his heart. To find relief, he casts a malignant eye upon the children of his Minister. He watches their movements with a strong desire to see them involved in error and guilt.—He puts the worst construction possible upon their every fault. If they rise to excellence—are distinguished for their solid worth, he broods over his disappointment in sullen silence. If one among a hundred, proves to be worthless and wicked, he fills the land with the roar of exultation. The same cause, which conceals from vulgar observation, the substantial excellence of the great body of Ministers' children, forces into general notice the worthlessness of the remaining few. B. G.

#### WE SHALL BE LIKE HIM.

"For this corruptible must put on incorruption, and this mortal must put on immortality."

"How can I consign to the dreary and forsaken tomb, this precious body?" said a weeping mother, while gazing on the lifeless remains of a beloved daughter. "But a week since and I saw her radiant with health and beauty, and though the ruthless hand of disease and death have robbed her of much of her loveliness, the traces of beauty yet linger on her pure cheek and marble brow, and her soft fair hair is glossy and beautiful as ever. Oh! I cannot give this dear and cherished form to foul decay! How can I bear to think when the storm is howling abroad, that it is sweeping with relentless fury over the lone grave of that beloved one who in life was shielded like the tenderest infant from every wind of heaven."

"My dearest wife," answered the bereaved father, who was bending with her over the same remains, "this is not the language of a Christian, but rather the ravings of unsanctified nature. Our dear departed Mary was one of the sweetest lambs of the Lord Jesus Christ, and 'precious in the sight of the Lord is the death of his saints.' To her, the grave is rather a consecrated and hallowed spot, than dreary and desolate; for the sacred body of her risen Saviour has lain there. Oh! call it not lonely and forsaken, for an 'eye which never slumbereth or sleepeth,' and which penetrates the deepest recesses of the earth, and watches over and protects the precious dust, and what may well bring to our bereaved hearts the richest conso-

lation, will at the last day raise her up in his own glorious likeness. Oh! think of the raptures of that blessed morning, when we, also raised in the image of our Saviour, shall revive from the dead, and behold face to face our angel daughter. Such a weight of bliss might well crush our bodies, and again consign them to the dust, were it not that this mortal shall put on immortality, and what is sown in weakness be raised in power. Oh! then when the sound of 'earth to earth, ashes to ashes, and dust to dust,' shall chill the life blood in our veins, and we are even ready ourselves to die, let us in that moment of anguish exclaim, 'Thanks be unto God who giveth us the victory through our Lord Jesus Christ.'"

Weep, weep not, mourner, that the tomb  
Has swallowed up thy friend;  
'Tis sin's dark penalty and doom,  
But with the saints its end.  
Oh! let thy tears no longer flow,  
The earth shall yield her dead;  
And those we thus in weakness sow,  
Be like their glorious head.  
Then, "earth to earth, and dust to dust!"  
Be our vile bodies given,  
Till Jesus shall awake the just,  
To dwell with him in heaven.

Philadelphia Recorder.]

E.

#### NEGLECT OF PRAYER A CAUSE OF INDECISION IN RELIGION.

Conceive an individual to be borne on the wings of an eagle to heaven: to have the uncounted riches of the treasury of God displayed to him; to have a key put into his hands, and to be told, "This is the key of all those treasures, use it and they are your own forever." Such a key, my Christian brethren, to all the unsearchable riches of heaven, is *devout and believing prayer*. This opens the door to the treasury of God, "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." Nothing is more obvious to a mind intent on its own movements, than our dependence upon some mysterious power without, and superior to ourselves; upon a power generally speaking, acting or refusing to act, according to the nature and spirit of our supplications. There are seasons for example, when the most trifling event, the weakest cavil against religion, the slightest shaft of ridicule has power to fasten itself upon the mind, and disturb its purposes. Can this be the same mind which has a thousand and a thousand times, without difficulty, sustained or repelled similar attacks? Yes: but you have been cold and negligent in your devotion, and your strength, like that of Sampson, has departed from you. He who alone can "establish, strengthen, and settle" the soul, has left it the novelty and emptiness of its resources. On the contrary, are there not moments when nothing seems to disquiet you; when faith rises triumphant over every obstacle; when the mind appears to be lifted up above the trials and temptations of life, into a region of undisturbed serenity, purity and joy; when the realities of the Gospel so fill it as to leave no avenue for doubt to enter; when the soul, unseduced and unterrified by surrounding objects, is able through good report and evil report, through persecution, trial and loss, to pursue its calm and unfaltering course,

and when in fact you are able to trample on the things of this world? If so, I would appeal to your own experience, whether such seasons have ordinarily followed your sincere and ardent supplications to the throne of grace. Prayers in short, opens a way of communication between heaven and earth, and when the way is thus opened, the blessing never fails to descend.

Rev. J. W. Cunningham's Sermon.

#### NARRATIVE OF THE STATE OF RELIGION.

*Extracts from the Annual Narrative of the State of Religion within the bounds of the Presbyterian Church in the United States, and of the Churches corresponding, for May 1829.*

After enumerating the many different churches "upon which reviving showers of Divine Grace have descended during the past year," the Narrative proceeds:—

Besides these instances, the Assembly would mention two or three others, worthy, they think, of more particular notice. In one of our large cities, the city of New-York, the Spirit of God has signally manifested his presence, and poured out upon several churches the reviving influences of his Grace. In the Central Church, one hundred have been admitted into communion since the commencement of the revival, and the work is still advancing. The Brick Church, the Canal street, Rutgers street and Cedar street churches, have also enjoyed, and some of them are still enjoying, more than ordinary seasons of refreshing.

In Morristown, N. J., a spot often visited by the outpouring of the Spirit, there has been a display of Divine Grace, greater, more powerful, and more wonderful, than has ever before been known in that place. It commenced in November last, and rapidly increased until the whole town seemed to be shaken; almost the entire population appeared bowed in the dust before the majesty of Jehovah; opposition was hushed, and every one seemed to say and feel, "Truly this is the finger of God."

In the Presbytery of Cincinnati, scenes have been witnessed resembling those of Pentecost; almost overwhelming by their grandeur and extent. The signal display of the Spirit's power was first felt in the city of Cincinnati, where hundreds after hundreds were brought to tremble, and believe, and rejoice. Soon the Divine work extended to all the churches around, shedding its powerful influence upon the different districts of the State, and carrying with it the strongest proofs of the omnipotence of the Holy Spirit, and the sovereignty of Divine grace. The churches which have shared most largely in these effusions, are the 1st and 2d churches of Cincinnati, Pleasant Ridge, Reading, Hope-well, Springfield, Ohio, Hamilton, Seven Mile, Pisgah and Mount Carmel. In the latter congregation the great and good work is still advancing. The fruits of this revival are about a thousand added to the church. Surely it must gladden our hearts to see such a rich harvest of souls gathered, in regions that, only a few years since, were trodden by the foot of savages.

The character of all the revivals which have



been mentioned, judging from the reports of the Presbyteries, is such as to prove them divine. Their general characteristics were, a solemn stillness, a pungent conviction of sin, a spirit of importunate prayer, and an ardent zeal for the cause of truth. Though the subjects in general were not confined to any particular age, or class, or sex, yet it was evident that the Grace of God most signally rested upon the rising generation, upon the members of Bible classes, the teachers and pupils in Sabbath schools.

Besides the ordinary effects which always attend genuine revivals of religion, we have observed one peculiar consequence resulting from some of those that occurred at the South and West. They have led many pastors, who had previously been engaged in secular pursuits, to lay aside their worldly avocations, and to consecrate themselves *wholly* to the ministry; while the people have been willing to support them, when thus devoting *all* their time and attention to their service. The *means* by which these revivals were commenced, enlarged and prolonged, were Sabbath school and Bible class instruction, the close and faithful preaching of the Gospel to Christians and sinners, days of fasting and humiliation, visitation from house to house by the pastor, the elders, and the members of the church, personal conversation on religion, and concerts of fervent prayer. Means like these, when employed vigorously, dependently and perseveringly, the Great Head of the church has always blessed. Let them then be exerted in all their wisdom and power, by every congregation among us, and as a necessary consequence, we may *all* hope for "times of refreshing from the presence of the Lord."

Another subject to which we invite your attention, and on which we hasten to congratulate you, is the cause of *Temperance*; a cause at this time dear to the Presbyterian church. When the last General Assembly urged upon their churches a particular attention to this subject, we expected that something would have been done—but our most sanguine expectations have been exceeded. In the bounds of almost every Presbytery, from which we have heard, much effort on this subject has been made, and much success achieved. The Fast-day in reference to this object, recommended by the Assembly, was generally observed, and in many churches was a day of solemnity and power. The whole church seems to have risen up together, determined, with the blessing of Heaven, to carry their purposes into execution.—Such a simultaneous effort in a cause which only a short time since excited little interest even among Christians, such unparalleled success in an object, against which only a few years ago, such prejudice was felt, can be accounted for upon no other principle but the special providence of God. In every part of our country we hear of Temperance Societies formed in towns, in manufactories, in schools, in colleges, in medical institutions, and in some instances whole churches have united in such associations. There is one fact on this subject, corroborated by the testimony of many of the Presbyteries, worthy of being mentioned. Almost every instance of apostacy from religion, of suspension and excommunication that occur-

red among us last year, may be traced directly or indirectly to the sin of intemperance. Should not then every minister, elder, and private Christian awake, and make his example, his prayers, and all his actions bear upon this cause? The last General Assembly expressed themselves strongly on this subject, and we do it again this year. We refer you, brethren, to the resolutions that are passed, and we beseech you, by the temporal and eternal welfare of millions of your countrymen, to go forward in reliance upon the Father of Mercies, with courage—and wisdom—and hope—and success.

The subject of *Missions*, both Domestic and Foreign, has excited more than usual interest during the past year. For a long time the Assembly was obliged to lament the apathy of our churches on this subject, the want of united and vigorous efforts to supply the destitute in our own country, and to send the Gospel to heathen lands. But at length the loud and imperious call from Heaven has been heard, and we trust will be obeyed. The "Board of Missions" under the care of the General Assembly, has extended its operations, and is acting worthy of its name. The American Home Missionary Society has done much, during the past year, to build up the waste places of Zion, to support feeble churches, and to enlighten and sanctify regions, that, without its aid, would have remained in ignorance and vice. The "American Board of Commissioners for Foreign Missions" has the confidence, the patronage, and, we believe, the prayers of our churches. We bid them "God speed" in the glorious work of evangelizing the heathen. There is one subject connected with the cause of Missions which the Assembly cannot forbear mentioning.—Though the Monthly Concert of Prayer on the first Monday evening of the month is generally observed, yet complaints have reached us in the Presbyterial narratives, from every part of our bounds, from the East and the West, the North and the South, that in many instances it is thinly attended, and in some, habitually neglected by those who profess to love the kingdom of Christ. Now, if prayer for missions, without effort, be unavailing, surely efforts without prayer must be equally fruitless. O! when will *all* our churches esteem it a *privilege* to meet together on that evening to offer their joint supplications to the King of Zion, and to mingle with their prayers their willing contributions.

During the past year more than ordinary efforts have been made to promote the observance of the Sabbath; and many of our churches have formed Societies auxiliary to the General Union. We have to lament, however, that in so many of our congregations the day of rest is much profaned; that in every part of our country, this awful sin continues to abound; and that the community has not yet made the effort or even felt the importance of suppressing this wide spreading evil. While the Assembly, in conformity with the known constitution of the Presbyterian church, disclaim explicitly all desire of a union of church and state, and confidently trust that the principles of civil and religious liberty which are the glory of our country, will remain unimpaired to the remotest ages;

yet they cannot but lament that the petitions to Congress of many friends of religion and morality, belonging to various religious denominations, to prevent the transportation of the Mail and the opening of the Post Offices, on the Sabbath, were not granted.

On the subject of education for the ministry, the reports are encouraging. We regret, however, to state, that no revivals have occurred in our colleges during the past year, and that the number of pious students in them has not much increased. Our own *Theological Seminaries*, and those of our sister churches, with whom we correspond, continue to enjoy the Divine favor. The highest number of students in the Theological Seminary at Princeton, during the past year, was 120; in that of Auburn, 65; in the Union Seminary, 30; in the Western Theological Seminary, 8; in the South Western Theological Seminary, at Maryville, 27; in Andover, 140; in the Theological Institution of Yale College, 40; in Bangor, 25; in that of the German Reformed Church, 14; in that of the Reformed Dutch Church, 21. Total in all these institutions, 490.

In all those *Benevolent Institutions* in which other denominations unite with us, there has been increasing interest and liberality.

From the *General Association of Connecticut*, we learn, that the state of religion is there flourishing; that many of the churches are gathering the fruits of those extensive revivals which occurred the last year; and that at the present time there is evidently a reviving Spirit in many of the congregations of Hartford and Tolland counties, which, though of recent date, promise a rich harvest of souls to the Lord.

The *General Association of Massachusetts* reports, that in many places, God has wonderfully manifested his presence and blessing. The showers of divine grace have descended copiously upon many churches in the counties of Hampshire, Hunden, Essex, Suffolk and Bristol. One peculiarity worthy of notice, in some of these revivals is, their long continuance.—During a revival in Hobburn, which was not interrupted for two years, four hundred were brought to a public acknowledgment of the Saviour. At Lowell, the Spirit of God has been descending, without any visible intermission for four years, and is still shedding his converting influences; and from four to six hundred persons have been hopefully converted. In Boston, a continued revival has been enjoyed, in a greater or less degree for three years; and the work is still advancing gradually, though silently, in six or seven congregations.

From the *General Convention of Vermont*, we learn that the interests of religion are there advancing; that there have been some revivals during the last year, though not of a very distinguishing character; that increasing attention has been paid to the education of ministers, and that more than half of the students of Middlebury College are professors of religion.

The *General Association of New Hampshire*, states, that the churches are enjoying the fruits of those revivals which were lately so extensive, and that the benevolent Institutions are widely enlarging their operations. The resolution of the New Hampshire Bible Society to

supply all the destitute in the State with the Scriptures, it is believed, has been carried into effect.

The *General Conference of Maine* communicates the cheering intelligence, that previous to its last annual meeting, many churches within its bounds were rejoicing under the reviving influences of the Spirit. In the counties of York, Cumberland, and Lincoln, God had manifested his presence in a peculiar manner, and brought many to a saving knowledge of the truth.

The reports of all these sister churches communicate much that has been done for the cause of Temperance, and the signal success which has attended these efforts. Within their bounds, there are more than one hundred societies for promoting Temperance, which have effected the most wonderful reformation, in congregations, in townships, and in some instances, in whole counties.

From the Reformed Dutch Church, and from the German Reformed Church, no communication have been received.

Since the last General Assembly, a correspondence has been commenced with some of the Dissenting churches in England, and with the Protestant churches of France, which promises to be most favorable to the cause of Zion. We refer you to the interesting letters which have been received, which appear in the Appendix to our minutes, and which cannot be read but with pleasure and gratitude by every friend of the Redeemer.

In reviewing what God has done for us, we see that the number of communicants during the past year has considerably increased, and that no little accession has been made to our ministry. We are called upon however, to record the removal by death of several of our fathers and brethren in the Gospel. During the year that is gone 19 have thus been removed; we trust from the labors of the church militant on earth, to the rest of the church triumphant in heaven.

In conclusion, we cannot but remark, that while we are grateful to God for that growing strength which he has given to this part of his Zion, we should at the same time remember, that prosperity in churches, like that in individuals, demands peculiar circumspection. Let us "not be high-minded, but fear." Instead of a spirit of boasting, of presumption or pride, let us be very penitent that we have done so little for the honor of the Saviour; let us exercise much of the humility, charity, and meekness of the Gospel; let us engage in fervent and importunate prayer to God, that he would continue to bless us, and make us humble, zealous, united, and wholly devoted to his service.—With such a spirit,—relying not upon men, but upon God—we shall have no cause for despondency; we can go forward, confident that the "Lord of hosts will be with us," and that in every "season, we shall reap if we faint not."—*May Zion arise and shine—may the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and all the ends of the earth see the salvation of our God.*

By order of the General Assembly,

EZRA STILES ELY,

May 28, 1829.

Stated Clerk.



## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

### LIFE OF ST. PAUL.

#### CHAPTER V.

*Transactions of St. Paul during the farther progress of his Ministry, to the time of his arraignment before Felix.*

Soon after the tumult at Ephesus, Paul called the Christians together, and took his leave of them with the utmost tender expressions of love and affection. He had now spent almost three years at Ephesus, and founded there a very considerable church, of which he had ordained Timothy the first bishop. He first travelled about two hundred miles northward to Troas, before he took ship, expecting to meet Titus there. But missing him, he proceeded on his voyage to Macedonia.

On his arrival there, he preached the Gospel in several places, even as far as Illyricum, now called Slavonia. During this journey, he met with many troubles and dangers; "without were fightings, and within were fears;" but God, who comforteth those that are cast down, revived his spirits by the arrival of Titus, who gave him a pleasing account of the good effects his epistle had produced at Corinth. This worthy bishop came thither with large contributions from the church at Corinth; and from the example of those liberal Christians, St. Paul stirred up the Macedonians to imitate their charity, intending to assist the poor Christians at Jerusalem.

During the stay of Titus in Macedonia, Paul wrote his Second Epistle to the Corinthians, and sent it to them by Titus and Luke. In this epistle he endeavors to rectify what his former epistle had not effected; to vindicate his apostleship from that contempt and scorn, and himself from those slanders and aspersions, which the seducers, who found themselves lashed by his former letter, had cast upon him; together with several other particular cases relative to the church.

About this time also he wrote his First Epistle to Timothy, whom he left at Ephesus; wherein he gives him directions how to conduct himself in the discharge of that great office and authority in the church committed to his care, and instructs him in the particular qualifications of those he should make choice of as bishops and ministers in the church. He likewise gives him instructions with regard to his giving orders to deaconesses, and instructing servants; warning him at the same time against that pestilent generation of heretics and seducers that would arise in the church.

During his stay in Greece, he went to Corinth, where he wrote his famous Epistle to the Romans, which he sent by Phœbe, a deaconess of the church of Cenchrea, near Corinth. His

principal intention in this epistle is, fully to state and determine the great controversy between the Jews and Gentiles with regard to the obligations of the rites and ceremonies of the Jewish law, and those principal and material points of doctrine depending upon it, namely, Christian liberty, the use of indifferent things, and the like. And which is the chief intention of all religion, instructs them and presses them to perform the duties of a holy and pious life, such as the Christian doctrine naturally recommends.

St. Paul being now determined to return into Syria, in order to convey the contributions to the brethren at Jerusalem, set out on his journey; but being informed that the Jews had formed a design of killing and robbing him by the way, he returned back into Macedonia, and came to Philippi, from whence he went to Troas, where he staid seven days. Here he preached to them on the Lord's day, and continued his discourse till midnight, being himself to depart in the morning. The length of his discourse, and time of the night, caused some of his audience to be overtaken with sleep, and among them a young man named Eutychus, who fell from the third story, and was taken up dead; but the apostle, by his prayers to the throne of grace, presently restored him to life and health.

How indefatigable was the industry of this great apostle! How closely did he tread in the steps of his great Master, who "went about doing good!" He preached, and wrought miracles wherever he came. As a master-builder, he either laid a foundation, or raised the superstructure. He was "instant in season and out of season," and spared no pains to assist the souls of men.

The night being thus spent in holy exercises, St. Paul took his leave of the brethren in the morning, travelling on foot to Assos, a sea-port town, whither he had before sent his companions by sea. From thence they sailed to Mytilene, a city in the isle of Lesbos. They next sailed from thence, and came over against Chios, and the day following landed at Trogyllium, a promontory of Ionia, near Samos. The next day they came to Miletus, not putting in at Ephesus, because the apostle was resolved if possible, to be at Jerusalem on the day of Pentecost.

On his arrival at Miletus, he sent to Ephesus to summon the elders of the church; and on their coming, reminded them of the manner in which he had conversed among them, how faithfully and affectionately he had discharged the offices of his ministry, and how incessantly he had labored for the good of the souls of men.

On his arrival at Miletus, he sent to Ephesus,

yet they cannot but lament that the petitions to Congress of many friends of religion and morality, belonging to various religious denominations, to prevent the transportation of the Mail and the opening of the Post Offices, on the Sabbath, were not granted.

On the subject of education for the ministry, the reports are encouraging. We regret, however, to state, that no revivals have occurred in our colleges during the past year, and that the number of pious students in them has not much increased. Our own *Theological Seminaries*, and those of our sister churches, with whom we correspond, continue to enjoy the Divine favor. The highest number of students in the Theological Seminary at Princeton, during the past year, was 120; in that of Auburn, 65; in the Union Seminary, 30; in the Western Theological Seminary, 8; in the South Western Theological Seminary, at Maryville, 27; in Andover, 140; in the Theological Institution of Yale College, 40; in Bangor, 25; in that of the German Reformed Church, 14; in that of the Reformed Dutch Church, 21. Total in all these institutions, 490.

In all these *Benevolent Institutions* in which other denominations unite with us, there has been increasing interest and liberality.

From the *General Association of Connecticut*, we learn, that the state of religion is there flourishing; that many of the churches are gathering the fruits of those extensive revivals which occurred the last year; and that at the present time there is evidently a reviving Spirit in many of the congregations of Hartford and Tolland counties, which, though of recent date, promise a rich harvest of souls to the Lord.

The *General Association of Massachusetts* reports, that in many places, God has wonderfully manifested his presence and blessing. The showers of divine grace have descended copiously upon many churches in the counties of Hampshire, Hauden, Essex, Suffolk and Bristol. One peculiarity worthy of notice, in some of these revivals is, their long continuance.—During a revival in Hoburn, which was not interrupted for two years, four hundred were brought to a public acknowledgment of the Saviour. At Lowell, the Spirit of God has been descending, without any visible intermission for four years, and is still shedding his converting influences; and from four to six hundred persons have been hopefully converted. In Boston, a continued revival has been enjoyed, in a greater or less degree for three years; and the work is still advancing gradually, though silently, in six or seven congregations.

From the *General Convention of Vermont*, we learn that the interests of religion are there advancing; that there have been some revivals during the last year, though not of a very distinguishing character; that increasing attention has been paid to the education of ministers, and that more than half of the students of Middlebury College are professors of religion.

The *General Association of New Hampshire*, states, that the churches are enjoying the fruits of those revivals which were lately so extensive, and that the benevolent Institutions are widely enlarging their operations. The resolution of the New Hampshire Bible Society to

supply all the destitute in the State with the Scriptures, it is believed, has been carried into effect.

The *General Conference of Maine* communicates the cheering intelligence, that previous to its last annual meeting, many churches within its bounds were rejoicing under the reviving influences of the Spirit. In the counties of York, Cumberland, and Lincoln, God had manifested his presence in a peculiar manner, and brought many to a saving knowledge of the truth.

The reports of all these sister churches communicate much that has been done for the cause of Temperance, and the signal success which has attended these efforts. Within their bounds, there are more than one hundred societies for promoting Temperance, which have effected the most wonderful reformation, in congregations, in townships, and in some instances, in whole counties.

From the Reformed Dutch Church, and from the German Reformed Church, no communication have been received.

Since the last General Assembly, a correspondence has been commenced with some of the Dissenting churches in England, and with the Protestant churches of France, which promises to be most favorable to the cause of Zion. We refer you to the interesting letters which have been received, which appear in the Appendix to our minutes, and which cannot be read but with pleasure and gratitude by every friend of the Redeemer.

In reviewing what God has done for us, we see that the number of communicants during the past year has considerably increased, and that no little accession has been made to our ministry. We are called upon however, to record the removal by death of several of our fathers and brethren in the Gospel. During the year that is gone 19 have thus been removed; we trust from the labors of the church militant on earth, to the rest of the church triumphant in heaven.

In conclusion, we cannot but remark, that while we are grateful to God for that growing strength which he has given to this part of his Zion, we should at the same time remember, that prosperity in churches, like that in individuals, demands peculiar circumspection. Let us "not be high-minded, but fear." Instead of a spirit of boasting, of presumption or pride, let us be very penitent that we have done so little for the honor of the Saviour; let us exercise much of the humility, charity, and meekness of the Gospel; let us engage in fervent and importunate prayer to God, that he would continue to bless us, and make us humble, zealous, united, and wholly devoted to his service.—With such a spirit,—relying not upon men, but upon God—we shall have no cause for despondency; we can go forward, confident that the "Lord of hosts will be with us," and that in every "season, we shall reap if we faint not."—*May Zion arise and shine—may the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and all the ends of the earth see the salvation of our God.*

By order of the General Assembly,

EZRA STILES ELY,

May 28, 1829.

Stated Clerk.



## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

### LIFE OF ST. PAUL.

#### CHAPTER V.

*Transactions of St. Paul during the farther progress of his Ministry, to the time of his arraignment before Felix.*

Soon after the tumult at Ephesus, Paul called the Christians together, and took his leave of them with the utmost tender expressions of love and affection. He had now spent almost three years at Ephesus, and founded there a very considerable church, of which he had ordained Timothy the first bishop. He first travelled about two hundred miles northward to Troas, before he took ship, expecting to meet Titus there. But missing him, he proceeded on his voyage to Macedonia.

On his arrival there, he preached the Gospel in several places, even as far as Illyricum, now called Slavonia. During this journey, he met with many troubles and dangers; "without were fightings, and within were fears;" but God, who comforteth those that are cast down, revived his spirits by the arrival of Titus, who gave him a pleasing account of the good effects his epistle had produced at Corinth. This worthy bishop came thither with large contributions from the church at Corinth; and from the example of those liberal Christians, St. Paul stirred up the Macedonians to imitate their charity, intending to assist the poor Christians at Jerusalem.

During the stay of Titus in Macedonia, Paul wrote his Second Epistle to the Corinthians, and sent it to them by Titus and Luke. In this epistle he endeavors to rectify what his former epistle had not effected; to vindicate his apostleship from that contempt and scorn, and himself from those slanders and aspersions, which the seducers, who found themselves lashed by his former letter, had cast upon him; together with several other particular cases relative to the church.

About this time also he wrote his First Epistle to Timothy, whom he left at Ephesus; wherein he gives him directions how to conduct himself in the discharge of that great office and authority in the church committed to his care, and instructs him in the particular qualifications of those he should make choice of as bishops and ministers in the church. He likewise gives him instructions with regard to his giving orders to deaconesses, and instructing servants; warning him at the same time against that pestilent generation of heretics and seducers that would arise in the church.

During his stay in Greece, he went to Corinth, where he wrote his famous Epistle to the Romans, which he sent by Phœbe, a deaconess of the church of Cenchrea, near Corinth. His

principal intention in this epistle is, fully to state and determine the great controversy between the Jews and Gentiles with regard to the obligations of the rites and ceremonies of the Jewish law, and those principal and material points of doctrine depending upon it, namely, Christian liberty, the use of indifferent things, and the like. And which is the chief intention of all religion, instructs them and presses them to perform the duties of a holy and pious life, such as the Christian doctrine naturally recommends.

St. Paul being now determined to return into Syria, in order to convey the contributions to the brethren at Jerusalem, set out on his journey; but being informed that the Jews had formed a design of killing and robbing him by the way, he returned back into Macedonia, and came to Philippi, from whence he went to Troas, where he staid seven days. Here he preached to them on the Lord's day, and continued his discourse till midnight, being himself to depart in the morning. The length of his discourse, and time of the night, caused some of his audience to be overtaken with sleep, and among them a young man named Eutychus, who fell from the third story, and was taken up dead; but the apostle, by his prayers to the throne of grace, presently restored him to life and health.

How indefatigable was the industry of this great apostle! How closely did he tread in the steps of his great Master, who "went about doing good!" He preached, and wrought miracles wherever he came. As a master-builder, he either laid a foundation, or raised the superstructure. He was "instant in season and out of season," and spared no pains to assist the souls of men.

The night being thus spent in holy exercises, St. Paul took his leave of the brethren in the morning, travelling on foot to Assos, a sea-port town, whither he had before sent his companions by sea. From thence they sailed to Mytilene, a city in the isle of Lesbos. They next sailed from thence, and came over against Chios, and the day following landed at Trogyllium, a promontory of Ionia, near Samos. The next day they came to Miletus, not putting in at Ephesus, because the apostle was resolved if possible, to be at Jerusalem on the day of Pentecost.

On his arrival at Miletus, he sent to Ephesus to summon the elders of the church; and on their coming, reminded them of the manner in which he had conversed among them, how faithfully and affectionately he had discharged the offices of his ministry, and how incessantly he had labored for the good of the souls of men.

On his arrival at Miletus, he sent to Ephesus,

to summon the elders of the church, and on their coming, reminded them of the manner in which he had conversed among them, how faithfully and affectionately he had discharged the offices of his ministry, and how incessantly he had labored for the good of the souls of men: adding, that he had never failed to acquaint them, both in public and private, with whatever might be useful and profitable to them; urging both the Jews and Gentiles to repentance, and reformation of life, and a hearty perseverance in the faith of Christ: that he was now going up to Jerusalem, where he was ignorant of what might befall him, except what had been foretold him by those who were endued with the prophetic gifts of the Holy Ghost: namely, that afflictions and imprisonment would attend him; but that this gave him no concern, being willing to lay down his life whenever the Gospel required it, and fully determined to serve faithfully his great Lord and Master. "I well know," said he, "that you will see my face no more, but for my encouragement and satisfaction, ye yourselves can bear me witness, that I have not, by concealing any part of the Christian doctrine, betrayed your souls. And as for yourselves, whom God hath made bishops and pastors of his church, you should be careful to feed, guide and direct those Christians under your inspection, and be infinitely tender of the welfare of souls, for whose redemption the blessed Jesus laid down his own life. All the care, therefore, possible for you to use, is no more than necessary; for, after my departure, heretical teachers will appear in the church, to the great danger of the souls of men, seeking by every crafty method and pernicious doctrine, to gain proselytes to their party, and by that means fill the church of Christ with schisms and factions. Watch ye, therefore, and remember with what tears and sorrow I have, during three years, warned you of these things. And now I recommend you to the divine favor and protection, and to the rules and instructions of the Gospel, which, if adhered to, will undoubtedly dispose and perfect you for that state of happiness, which the Almighty hath prepared for good men in the mansions of eternity. You well know that I have from the beginning, dealt faithfully and uprightly with you; that I have no covetous designs, or ever desired the riches of other men; nay, I have labored with mine own hands, to support myself and my companions: you ought therefore, to support the weak, and relieve the poor, rather than be yourselves chargeable to others, according to that incomparable saying of the great Redeemer of mankind, 'It is more blessed to give than to receive.'" If we minutely attend to the whole of this apostle's preaching and writing, we shall find that he ever strenuously inculcates not only points of faith, but also practical duties, without which our faith is vain.

St. Paul having finished his discourse, he kneeled down, and joined with them in prayer; and they all melted into tears, and with the greatest expressions of sorrow, attended him to the ship; grieving in the most passionate manner for what he had told them, "That they should see his face no more."

Paul, with his companions, now departed from Miletus, and arrived at Coos, from whence they sailed the next day to Rhodes, a large island in the *Ægean* sea. Leaving this place, they came to Patara, the metropolis of Lycia, where they went on board another vessel bound for Tyre, in Phœnicia. On his arrival, he visited the brethren there, and continued with them a week, and was advised by some of them who had the gift of prophecy, not to go up to Jerusalem. But the apostle would by no means abandon his design, or refuse to suffer any thing, provided he might spread the Gospel of his Saviour. Finding all persuasions were in vain they jointly accompanied him to the shore, where he kneeled down, and prayed with them; and after embracing them with the utmost affection, he went on board, and came to Ptolemais, and the next day to Cæsarea.

During their stay in this place, Agabus, a Christian prophet, came thither from Judea, who, taking Paul's girdle, bound his own hands and feet with it, signifying, by this symbol, that the Jews would bind Paul in that manner, and deliver him over to the Gentiles. Whereupon both his own companions and the Christians of Cæsarea earnestly besought him that he would not go up to Jerusalem. But the apostle asked them if they intended by these passionate dissuaves to add more affliction to his sorrow.

"For I am ready," continued he, "not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus."

When the disciples found that his resolution was not to be shaken, they importuned him no farther, leaving the event to be determined according to the pleasure of the Most High. And all things being ready, Paul and his companions set forward on their journey, and were kindly and joyfully received by the Christians on their arrival at Jerusalem.

## ILLUSTRATION OF SCRIPTURE.

### THE BOOK OF LIFE.

"Yet now if thou wilt forgive their sin—; and if not, blot me I pray thee out of thy book which thou hast written."—Exod. xxxii. 32.

In the public registers, all that were born of a particular tribe, were entered in the list of their respective families under that tribe. This was the *book of life*; and when any one of these died, his name might be considered as *blotted out* of this list. In China, the names of persons tried on criminal processes, are written in two distinct books, called the *book of life* and the *book of death*; those acquitted or not capitally convicted, are written in the former; those found guilty, in the latter. These are presented to the Emperor, who has a right to erase any name from either.—*Bagster's Com. Bible*.

The above excellent note will explain many similar expressions as to the Book of Life, particularly Rev. iii. 5, xvii. 8, xxi. 27, and xxii. 19.

What is the spirit of Pauperism?—Dishonesty, idleness, improvidence, disregard of character, want of affection for children,—moral evils which cannot submit to a scientific or a political cure, (any more than atrophy can be cured by a regimen proper for fever,) but must have a moral one.



**RELIGIOUS INTELLIGENCER.**

NEW-HAVEN, JUNE 13, 1829.

**PRISON DISCIPLINE SOCIETY.**

This Society held its meeting in Boston on the 28th ult. Extracts from the Report, of great interest, were read by the Secretary, the Rev. Louis Dwight, to whose indefatigable and Howard-like services this Society owes so much, and addresses made by the Rev. Messrs. Hitchcock, of Randolph; Malcom, of Boston; Phelps, of Haverhill; Curtis, chaplain of Charlestown State prison; and Hon. W. B. Bannister, of Newburyport.

The following Resolutions offered, are good, and proper to be commended to the Christian public.

*Resolved*, That the co-operation of Ladies in this cause, as Ladies visiting committees and matrons in Prisons, where females are confined, is indispensable in the proper management of such Institutions, and that the thanks of this Society be thus publicly expressed to those committees and matrons who have already entered this field of usefulness, and that others are earnestly entreated "to search out the cause which they do not understand" in every Prison where females are confined.

*Resolved*, That this Society be commended most affectionately and earnestly to the prayers of the Church; that ministers on the Sabbath may not overlook it, and that Christians generally in their families and their closets would remember it; and in order to secure a result so important, that ministers would confer a great obligation upon thousands who are perishing in prison, by preaching on the subject, "*I was sick, and in prison, and ye visited me.*"

*Resolved*, That the funds of this Society ought to be increased; so that it may be enabled to send a larger number of men to preach the Gospel in Prisons; that this may be done by an effort on the part of females to make their Pastors life members of the Society; by ministers and others becoming members and paying two dollars annually, or by making a small contribution. The Society is \$900 in debt, and at the same time is endeavoring to extend systematic instruction to the Prisons in the United States, in which are annually confined about 200,000 souls, who are to a melancholy extent destitute of the ordinary means of grace.

The Report, which is ordered to be printed, contains a detail of facts respecting the state of prisons in our land, arranging them by States, and the corresponding results, where the new plans of prison discipline have been introduced, that is well worthy the attention of the philanthropist, ruler, and legislator. The records of this Society offer one more rare exemplification of the good that may be effected where we little thought of it, by the vigilant and searching eye of Christian philanthropy. The misery and pollution that lives in a thousand hidden places in our land, and in as many hidden forms, and which from having been every body's business has long been no body's business, it is now the pleasure of Christian philanthropy to search out and mitigate. Impartial in her survey, with an eye quick to detect the lines of moral deformity in all its disguises, and a heart ready with its "good will to man," you will find the form of Christian charity, ferreting out the bye places of guilt, or bending over the victim of shame and wretchedness. One and another, having

"looked upon him, pass by on the other side" with disgust, may be, for his pollution, impatience at his crimes, or despair at bettering his condition, or a miserly dread of trying!—she is found bending over his damp straw, with an open hand pouring her "oil and wine," and providing from her own purse, a shelter and a host—her disgust melted to compassion, and anger to grief.

The following abstract of the Report is copied from the Boston Recorder.

The Report commences with a grateful notice of the constant guidance and favor of Providence, which have distinctly marked the proceedings of the past year. The notice concludes in the language of Campagne of Phefficon, "Sinking ourselves into the pitying love of God in Jesus Christ, we commend ourselves in faithful prayer to the children of good-will." Mention is then made of the decease of members of the Society within the year; Dr. Maynard, of Boston; Judge Hooker, of Springfield, who gave the agent his name as a member, during a late visit of several days at his house; Dr. Holyoke, of Salem, who wrote his name as a member at the age of a hundred years and four months, and a few weeks only before his death; and the Hon. John Jay, of the state of New York, who recently gave liberal aid to our funds, in answer to an application by letter from an unknown hand.—The details of the Report are then arranged under the names of the particular States.

*Maine.*—It has for some time been a question with the Society, whether, among the efforts making in this State for general improvement, a proposal for the establishment of a *House of Refuge for Juvenile Delinquents* might not be carried into effect. Mr. Wells, superintendent of such an institution at South Boston, has lately visited the State, and is much impressed with the importance of the object. The Directors therefore recommend it to their friends in Maine to keep it in view; and suggest the expediency of their looking at such institutions in Boston, New York and Philadelphia, as opportunity is presented.—In regard to the *State Prison at Thomaston*, the Directors are not apprized of any important change in any respect since the last Report. They have, on application, supplied a plan for a new *County Prison at Bangor* with the recent improvements, which may probably be adopted.

*New-Hampshire.*—In this State, the most striking and important fact, in the department of criminal jurisprudence and prison discipline, is the *paucity of convicts*; the number having been reduced to 48, in a population of nearly 300,000. This is believed to be a smaller proportion than in any other State in the Union where there is a State Prison. The causes which have led to this singular result are supposed to be several. The free exercise of the pardoning power by the late governor is one, and it is to be lamented. Another is, the wise, prudent, economical and virtuous administration of the Prison, during the first eight of the last ten years: an administration perhaps in nearly as great a degree of perfection, as may be expected in this imperfect world. Partly in

consequence of this, the number of commitments in New-Hampshire have been only about one to twenty, while in some other States they have been one to three or four. Another cause is, the laws of New Hampshire or the judges who administer them, are not fond of long sentences. The records exhibit sentences for two, three and five years, seldom seven, for the same crimes that other states, particularly at the South, visit with a confinement of ten, fifteen or twenty years. But there is no evidence that the criminal law or prison discipline of New-Hampshire is less effectual in preventing crime or protecting society than in other States. Further, in this State, Perkins' stereotype steel plate is extensively used by the banks, if not universally; the consequence is, that here as in Maine, there are very few convictions for counterfeiting money. Still another reason is, that the Alms House in the principal town [Portsmouth] is so conducted as to be a useful institution; whereas those of some of the principal towns in other States are perfect nurseries of crime, and there is a very extensive alteration from Prison to Alms House and from Alms Houses to Prison. The reason is, that the Alms Houses in many places are not places of labor, nor restraint, nor separation, nor instruction.

In the *State Prison*, the Executive has doubled the compensation allowed for religious instruction, and authorized the appointment which has been made of a resident chaplain. But we regret to add, that the Keeper has allowed several convicts to lodge at night in the same room, while other rooms in the Prison are empty.

*Vermont.*—The number of convicts is about twice as many as in New Hampshire, while the population is nearly the same. At their last session, the Legislature authorized a plan to be procured with estimates of the expense, for erecting in the *State Prison at Windsor* a sufficient number of dormitories for the entire separation of the convicts and more salutary discipline. This important measure, therefore, we may hope will be accomplished.

*Massachusetts.*—The work of reform is here in progress. In *Ipswich*, a new *House of Correction* has been built; and the Lunatics, whose wretched condition was described in our second report, have been removed to it and their condition much improved. Some of these had been in dark cellars a long course of years, and one in an upper apartment whose door had not been opened for many months.

In the *House of Correction, Leveret Street, Boston*, the system of labor has been improved in both the male and female departments. A large number of the men are employed in breaking stone, to macadamize the principal streets of the city. About 2000 tons have been broken during the last winter. This mode of improving the streets has stood the test of experiment, Bacon and Park streets having been some time since prepared in this way. It is now contemplated to employ the same on the avenues leading to the Warren and Charlestown Bridges.—In the female department, also, under the care of two pious matrons, there has been very pleasing improvement within two or

three years, which is manifest to the most superficial observation. The self-denial of Miss Stevens and Miss Watts, in going within the walls of a Prison to spend their days in restraining and employing these unhappy women, is worthy of all praise. The house, however, needs the addition of separate sleeping rooms, and of a good work-shop for the day. This object is commended to the notice of the city government. This House of Correction is also distinguished for the manner in which its *intemperate* inmates are treated. They are broken off from their cups *at once*, and not by degrees; and the only preventive of the fatal consequences so often apprehended, has been a strong decoction of wormwood. And though many of the worst cases of drunkenness in the city have been subjected to this treatment, no fatal consequences have followed, with perhaps one exception. But while they have access to so many licensed grog-shops, on going out, we must expect our prisons will be filled in part with drunkards, whose degradation is six, eight, or ten times repeated. And here it is inquired, whether persons who have been three times cured, discharged and recommitted for the same crime, ought not then to remain, if a plan is devised for their supporting themselves.

In the *State Prison at Charlestown*, also, reform is progressing. The new building for the separate confinement at night of 300 convicts, will probably be finished in August. The discipline is in some respects improved. The under officers are more attentive to their duty. There is a less unrestrained intercourse among the convicts, during the day, and while at their work. The night remains as it was, and must till the new building is done. The Sabbath is better observed, and the Chaplain has a Sabbath school of about 50 persons. The public worship of the Sabbath is better attended; and morning and evening prayers were commenced on the first day of the present year. The discipline of this prison, however, is still behind that of the prisons at Auburn and Wethersfield. But the number of convicts is now nearly 100 less than it was ten or twelve years ago; and we may safely calculate, that the improvements already adopted and those in contemplation, will go on in lessening the amount of crime and diminishing the number of prisoners.

(To be continued.)

#### REPORTS OF MISSIONARIES.

From the Rev. J. Spaulding, Athens, Athens, Co., Ohio, April 10, 1829, to the Secretary of the Home Missionary.

REV. AND DEAR SIR,

In my last communication, I informed you of the interesting religious state of this people. Since that time, God has been pleased, in a measure, to answer our expectations, and to strengthen our hopes. Blessings have come down silently, and refreshing as the evening dew. How many have passed from death unto life, another day must tell. Nineteen have been added to the Presbyterian church on a profession of their faith in Christ, and several more will probably embrace the first opportunity to unite with the people of God. Last



Sabbath we commemorated our Saviour's dying love. It was a good day. To some, it was a refreshing season. The belief prevails to a considerable extent, among those who love and pray for Zion in this place, that we are to enjoy a continued refreshing from the presence of the Lord. We have abundant reason to bless God, and take courage. The Bible class, which was formed upon the condition, that those who united with it should be punctual in their attendance at least six months, seems to have lost very little, or none of its interest. Sickness, absence from town, &c., have taken away some of our number, but it has been gratifying to find most of them in their seats on Tuesday evening, anxious to become acquainted with the word of life. The class increased every week, from its formation, till it numbered 150. The Sabbath school has increased both in interest and in numbers during the winter. The present number is about the same as in the Bible class.

In Alexander I have just formed a Bible class consisting of twenty-six members. The number will doubtless be doubled. Last Wednesday I preached there, and made preparation for the organization of a church, which will commence with about twenty members. On the 26th ult. I assisted Mr. Fisk in forming a little church in Amersville, which we regard as indicative of much good to that people. Zion, my dear sir, in the West, is evidently rising, and putting on her beautiful garments, but she is still in tears. Much, very much, remains to be done, before she will look forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." For the efforts, and prayers of our eastern brethren, many hearts among us are grateful. By them we have been encouraged, and our hands have been strengthened. We cannot but feel that "the Lord will build Jerusalem."

#### *Gratitude for Missionary Aid.*

Could some of the patrons of the society, witness the eagerness with which this people seek the opportunity of expressing their thanks, they would feel that there was a privilege in the opportunity which you afford them of doing good. There are many in these Western wilds who highly prize the ordinances of the gospel, and feel a lively gratitude to those by whose kindness they are permitted to enjoy them.—Immediately after the installation scene was closed, one of the members of the church said to me, "I think we ought, as a people, in some way to express our gratitude to the A. H. M. Society, for what they have done for us." Accordingly, one evening last week, after the close of a meeting, at which some of the most active members of the church and society were present, a resolution was passed to this effect: "That the church and society here acknowledge with gratitude, the kindness which they have received through the instrumentality of your Society." They requested me at the same time to express this to you, in their name, in my next communication. The readiness with which it was done rendered it the more interesting. I had hardly occasion to put the vote, for they had nearly all expressed their feelings before it was called for.

#### REVIVAL IN MEREDITH, DELAWARE CO., N. Y.

About the time I wrote last the excitement was very great, but there appeared to be but few cases of pungent conviction, and but few hopeful conversions. Things remained in this state for some weeks. It became more difficult for people to go to meeting on account of cold and snow; and, in the districts where the attention first began, there was an evident decline. I began to fear the influences of the Spirit would be withdrawn, and but few would be converted. But, in February in one or two districts in the opposite part of the town, the work began to revive. There were some instances of deep conviction, and a few hopeful conversions, which aroused the attention, and meetings became crowded. In that part of the town the work has been going on much in the same manner for a considerable time. Within a week or two the attention has much increased, both in the centre of the town, and in the districts where it first began. Several have lately been awakened, and some hopefully converted. Appearances have never been more favorable in our society than at present. A pious young man, who providentially came among us, has been with me a week or two, and has greatly assisted me; and I trust his exertions have been blessed to awaken the attention of the young. I have not been in the habit of making much calculation about the numbers that have been awakened, or that have expressed that they have a hope. As many as thirty in both societies have professed to hope that they have submitted to Christ.

#### ENCOURAGING RESULTS.

#### *From a Missionary in Livingston Co., N. Y.*

The conference of the churches was held here a few days since, and brought up afresh to the recollection of the church the scenes of former days, when the descending Spirit came almost like a rushing wind, and bowed in the very dust the whole church and the surrounding country. God be praised for what he has done for this church! The Home Missionary Society took it in their bosom, and uplifted it, and presented it at the Throne of Grace. It found us amidst the trees of the forest, and looking with earnest eye for the visitation of the gospel. The gospel came, and with it, the blessing of Heaven in copious effusions. Before, this church had no Sabbaths for instruction, no sanctuary sweet communions, no Sabbath schools, no monthly concerts for prayer, no visitations of the sick, no temperate society, no tract society, no newspaper of a religious character, (now there are twelve,) no prayer-meetings in the different neighborhoods, no catechetical instruction, alas! all these were wanting, and to add to the moral desolation, not a breath of prayer from any public man or servant of God. All was the stillness of death, I need not say, that *now all these exist*. Christians love to greet one another. The moral aspect of things is brightening. There is no difficulty in instituting a prayer-meeting, nor calling upon any one to pray. Their business, they say, goes on better since their attention has been called up to religion. The open

drunkard and the secret tippler are less frequent, and a better attendance upon the ordinances of the Sabbath is observed. There is a harmony too in the society, and in proportion as the means are used, intelligence is diffusing, and this is one great effort in which I am at present occupied; for ignorant Christians or an ignorant church cannot long exist without sinking.

Our County Bible Society resolved, at the beginning of the year, to supply every destitute family with the Bible. I have been through the whole county within the circumference of my labors, to ascertain who were destitute and who were not. I found but one family who had not either a Bible or a Testament. An effort is making to produce a greater effect in our Sabbath schools.

*Rev. E. D. Kinney, Nassau, Rensselaer Co., N. Y. writes as follows, April 21, 1829.*

Within a week, as many as seven or eight have expressed a hope that they have been enabled to submit to God, and close in with the offers of mercy. Most of them are young people, but a few are heads of families. Others seem deeply impressed with a sense of their guilt and danger. Our meetings are full and solemn. It is apparent that God is here. An awful stillness pervades our assemblies.—There is some agonizing in prayer among Christians. What the Lord designs to do for us in future, he only knows.

*From a Missionary in a new and destitute part of New-York.*

I have preached two sermons on the Sabbath, and have occasionally lectured during the week, at all the different school-houses in the settlement, and administered the Lord's supper three times; received, on examination, to the communion of the church, four heads of families, &c. We have had a flourishing Sabbath school, and a Bible class. In visiting from house to house, I have found my way to every family, though it was sometimes with difficulty, on account of there not being any open road from one house to another, through the wilderness. In a number of cases I was under the necessity of taking a pilot with me, in order to find all the little cottages that were scattered about in the woods. I have attended the monthly concert with them. From the County Bible Society I have supplied every destitute family with a Bible, and have circulated some religious tracts among them. The house in which we have worshipped on the Sabbath, is a large log school-house. A considerable part of the congregation have sometimes been under the necessity of taking seats the outside of the house, for want of room within. Attention to the preached word has been strict and solemn; such has been the eagerness of the people to hear the word preached, that females have, in some cases, walked the distance of about four miles to attend lectures during the week. They have appeared to be much gratified with my visiting them from house to house, and in no case has any objection been made to my praying in their families and communicating religious instruction to their children.

### *Good Accomplished.*

Though there has not been any general outpouring of the Divine Spirit on them to the conviction and conversion of sinners in great numbers, yet there has been such a change in the deportment of the people, in their attention when assembled for religious worship, as is very encouraging. When I commenced here, in 1827, there was such disturbance during public worship, by going out and in, that I felt very much discouraged; but they have reformed and become regular in that respect. As to the use of ardent spirits, there is a great reformation among them. It is judged that not more than one third of the quantity of ardent spirits has been consumed by them the last year, as in years before. Some have abstained entirely who have formerly been in the habit of using it almost daily.

### SABBATH SCHOOLS.

*From the report of a Missionary in Washington Co., N. Y.*

Our Sabbath schools have been commenced this spring, in the different districts, under circumstances which promise much good. In some of the districts the spirit of the resolution, adopted at our anniversary, last fall, is acted out, viz.—“That, relying upon the divine blessing, we will use our best exertions to bring every child, of a suitable age, in town, under the influence of Sabbath school instruction the ensuing year.” The S. S. concert for prayer is attended on the second Monday in each month, and a collection taken up, which is appropriated towards employing a S. S. missionary for the county.

*From a Missionary in Putnam Co., N. Y. April 21, 1829.*

I have delayed writing you for some time that I might be able to give you a more accurate statement respecting the interests of Zion in this place. For some time I have been encouraged to believe that God was about to visit us with his Spirit, nor have my hopes been disappointed; *God is evidently here.* There is a solemnity resting on this people which is very unusual. Last Sabbath evening was a very interesting season. Having appointed a meeting in the usual place, (a school-house), we found that there would not be half room for the audience, and repaired to the meeting-house. The sermon from the text, “Escape for thy life,” was listened to with intense interest and deep feeling. There are at present, from fifteen to twenty under convictions, and three have entertained a hope of having passed from death unto life. We feel as though the work had just commenced, and are deeply solicitous that it may be general.

### *A Bible Class.*

What renders this work to me of peculiar interest, is that it has commenced in a Bible class, which has existed about one year, at all times deeply interesting. The class have pursued their studies according to the lessons arranged in Judson's questions, and before they had fin-



ished the first volume, their studies were marked with deep consideration.

At present our hopes are raised to a great height, and we pray that they may be all realized. I need not say that I now have encouragement for labor, I feel it to be a blessed privilege to spend and be spent for a Master whose promises are so faithful. My labors, which at all times have been arduous, are peculiarly so at the present. I visit those under exercise of mind often, and enforce from house to house, the duty of immediate submission to God. I have meetings of inquiry once a week; a Bible class as often—preach two evenings during the week, and three times on the Sabbath.

#### GOOD ACCOMPLISHED.

An intelligent gentleman, in one of the Western States, uses the following language in reference to the exertions of Eastern Christians.

Could the members and friends of the Home Missionary Society, and permit me to add, of the Bible, Tract, and Sabbath school Societies, witness even but a small part of the immense good they are effecting on this side of the mountains, could they see even but a small portion of the great change in the tone of moral feeling which is taking place, and that chiefly through their instrumentality, they would "thank God, and take courage."

But much as is doing, more remains to be done. Which way soever we turn our eyes, a broad land and fair spreads before us. Our cry is "come over and help us."

#### PHILADELPHIA BIBLE SOCIETY.

During the past year thirty-one thousand six hundred and thirty-eight Bibles were distributed by this Society. It is estimated that 10,000 copies more will be necessary, for supplying every family in the State. The total number of Bibles issued by the Society, from the beginning, is 159,365.—*Col. Star.*

#### EAST-HADDAM BIBLE SOCIETY.

On the 21st of April last, a Bible Society, auxiliary to the American Bible Society, was formed at East-Haddam, intending to extend its limits to the school societies of East Haddam, Millington, Hadlyme, North Lyme, West Chester, Middle Haddam, and East Hampton, and to unite different denominations in these limits. Gentlemen of different religious denominations were present at the formation, and a good degree of harmony and unity of sentiment prevailed in the meeting.—*Middlesex Gaz.*

#### LOUISVILLE AUXILIARY BIBLE SOCIETY.

From the last annual report of the Louisville Auxiliary Bible Society, we learn, that pursuant to a previous resolution all the destitute families in Jefferson county, which contains a population of upwards of 12,000, have been supplied with copies of the Holy Scriptures. Three hundred and ninety-eight families were found entirely destitute of any portion of the sacred volume, although 114 of these contained one or more members of the household professors of religion! Nine hundred and eighty-three families

were found possessing only the New Testament, making an aggregate of five hundred and eighty-one families without entire copies of the Scriptures. The number of Bibles distributed was 694, of Testaments 55. Moneys received during the last year, \$1,199 06; paid out \$955 15; leaving on hand a balance of \$243 91.—*Pandect.*

#### MINISTERIAL QUALIFICATIONS.

The present age requires a sound and thorough intellectual education for ministers of the gospel. Men to be adapted to the office, must have a large furniture of the mind, and know how to use it well. This is admitted in relation to the religious teachers of that part of our country, where general education is greatly advanced. In the South and the West, it is thought that inferior qualifications will answer. True, the people have not a great deal of book learning. But they are all accustomed to hear in their courts, and on their hustings, addresses and arguments from the foremost men among them. They are more trained to pass judgment on the performances of public speakers, than any other people in the United States. And you may rely on it, my dear sir, that it is a very great error to send to those parts of our country "stop gap missionaries," in the hope that they will bring sheep into the fold, and scare away the wolves. Why does infidelity so prevail there among the educated classes of society? Chiefly, I believe, because the great body of the clergy consists of men no more able to teach them than other farmers or mechanics.—*Jour. Ed. So.*

#### INFANT SCHOOLS.

The first anniversary of the Northern Liberties Infant School was celebrated in this city on Monday afternoon, the 4th of May, at the Rev. Mr. Patterson's church. More than 600 children were arranged upon a temporary stage under the direction of four principal and four assistant teachers.

The performances of the scholars were truly astonishing—their age and the time in which the schools have been in operation considered. Questions from Scripture were answered with promptness; hymns and primary arithmetical tables were repeated, and words defined, and their opposites in signification named. Several clergymen were present, and assisted in the services. The improvement manifested was astonishing, and the audience were highly gratified.

#### Obituary.

DIED—In this city, on the 5th inst. Mr. Jonathan Sylvester Hall, aged 22. He has left a large circle of friends to mourn his loss. He died resigned, for his was the faith in that ONE who forsakes not those who trust in him.

On the 8th inst. Mrs. Eliza A. Olmsted, wife of Professor Denison Olmsted, aged —; on the 9th inst. very suddenly, Widow Hezekiah Hotchkiss.

In Wallingford, on the 24th ult. Miss Eliza Tuttle, aged 23.

In Cornwall, Wm. Kellogg, Esq. aged 60.

In Granby, May 20th, Mr. Lyman Drake, aged 24. His death was occasioned by the explosion of a powder-mill.

## Poetry.

For the Religious Intelligencer.

## ON THE SUDDEN DEATH OF A LADY.

No sound the ear of midnight heard,  
No ripple woke the stream,  
No breath the slumbering rose-leaf stirr'd  
Nor marr'd affection's dream :—  
On Winter's pavement, sheen and cold,  
There was no echoing tread,  
No hand upon the curtain's fold,  
Yet on the Spoiler sped.

The Spoiler Spirit !—what sought he  
Within that blissful bower ?—  
The gold on which Care turns the key  
To thwart the robber's power ?—  
Pale, gleaming pearls that erst did glow  
Down in the deep, dark seas ?  
The diamond or the ruby ?—No !—  
He came not forth for these.—

Morn rose, and sweet the sabbath-bell  
From tower and dell did break,  
And with a high and solemn swell  
Glad praise God's temple spake.  
But where is *She*, with form of grace,  
With cheek serenely fair,  
Who near God's altar lov'd the place ?  
*Go ask the Spoiler where !*

Slow Evening veil'd yon rifled bower,  
An infant group are there.  
Why doth no mother mark the hour  
To hear their murmur'd prayer ?  
And why doth Grief's unwonted tide  
O'erflow their wandering eye ?  
They mourn to think their angel-guide  
Should turn from them, and die.

Dear, beauteous babes !—On you the morn  
Fresh beams of hope shall pour,  
Ye know not from your arms is torn  
What earth can ne'er restore :  
Yet one is near, whose widow'd breast,  
Whose brow, stern sorrow's prey  
In lines too strong for speech, attest  
What Death hath borne away.

Love yields the grave its idol-trust  
While the rent heart-strings bleed,  
But Faith whose pinion scorps the dust  
Blames not the Spoiler's deed ;—  
A new and tuneful lyre she hears  
Where joys forever bloom,  
And bids us through our blinding tears  
Write blessed on the tomb.

Hartford, Conn.

L. H. S.

## THE PIOUS NOBLEMAN.

The celebrated Earl of Chatham had a nephew to whom he was much attached. When this young man was pursuing his studies at Cambridge, his uncle wrote him several letters of advice, which were afterwards published by Lord Grenville. On the important subject of religion, the Earl thus addresses his

relative : "I come now to the part of the advice I have to offer to you, which most nearly concerns your welfare, and upon which every good and honorable purpose of your life will assuredly turn ; I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man : the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues ? If it be, the highest Benefactor demands the warmest returns of gratitude, love and praise. If a man wants this virtue where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow creatures, whose utmost gifts are poor compared to those he daily receives at the hands of his never-failing Almighty Friend. 'Remember now thy Creator in the days of thy youth,' is big with the deepest wisdom : 'The fear of the Lord is the beginning of wisdom ; and, an upright heart, that is understanding.' This is eternally true, whether the wits and rakes of Cambridge allow it or not : nay, I must add of this religious wisdom, 'Her ways are ways of pleasantness, and all her paths are peace,' whatever your young gentlemen of pleasure think of, a tainted health and battered constitution. Hold fast therefore by this sheet-anchor of happiness, Religion. You will often want it in the times of most danger : the storms and tempests of life. Cherish true religion as precious as you will fly with abhorrence and contempt superstition and enthusiasm.—The first is the perfection and glory of the human nature ; the two last the depravation and disgrace of it. Remember the essence of religion is, a heart void of offence towards God and man : not subtle speculative opinions, but an active vital principle of faith."

## ANECDOTE.

In the memoirs of Rev. George Whitefield, is the following anecdote of a company of scoffers.

"A drinking club that had a negro boy attending them, who used to mimic people for their diversion, ordered the boy to mimic Mr. Whitefield, which he was very unwilling to do—but they insisting upon it, he stood up and said, 'I speak the truth in Christ ; I lie not : unless you repent you will all be damned.' This unexpected speech broke up the club, which has not met since."

Letters received at the Office of the Religious Intelligencer during the week ending June 10, 1829.

Capt. Jedediah W. Mills ; Matthias Day ; Henry P. Bristol ; Frederick Jones ; Chas. J. Allen ; Dr. Charles Smith ; Rev. J. Harvey ; S. Harbut, & Co. ; Geo. King, Jr. ; Archibald Mc Kallor ; Daniel Fellows ; Jerusha Crittenden ; Josiah Porter ; Abraham Buckaleer ; Almond Luce ; Fredk. A. Norton ; Philander Salmon ; Wm. M. Betts ; Capt. C. W. Wait ; Chauncey Langdon ; Samuel C. Lindsley ; Thos. O. H. Croswell ; Rev. E. Wise ; Luther Burnell ; Mrs. Maria Ford ; Alpheus Rowe ; Samuel Eells ; P. B. Whitmore ; J. D. Staunton ; A. Dunning ; J. N. Wycoff ; Isaac Crane ; L. H. Redfield ; Luther Loper ; Hooker Leavett ; Wells Beardsley.

TERMS.—\$2, in advance ; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

## CONTENTS.—NO. 3.

Boston Female Jews Society	33	We shall be like Him	37	Reports of Missionaries	44
Burman Mission	34	Neglect of Prayer, &c.—Narrative of the State of Religion	38	Ministerial Qualifications	46
South Sea Mission.—Letter from Mr. Wilberforce	35	Life of St. Paul	41	Obituary	ib.
'My morality won't save me.'	36	Illustration of Scripture	42	Poetry—On the sudden death of a Lady.—The Pious Nobleman.—Anecdote	48
The Families of Ministers	ib.	Prison Discipline Society	43		